

The Missionary Intelligencer.

VOLUME XXIII.

MAY, 1910.

NUMBER 5.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

An Encouraging Gain.

THE receipts of the Foreign Society to April 20 on the current missionary year show an encouraging increase. The gains are about \$12,000. New Living-link churches are falling into line. Higher ideals are coming to all the churches. The number of annuitants is being increased. The cheering words from every quarter encourage us to hope that the gains will continue.

We now look expectantly to Children's Day. Great preparation is being made in every quarter. Even Australia and the Philippine Islands are calling for supplies. Let us gird the earth with a loyal band of determined souls to evangelize the whole creation.

We can make this a year of victories which will be recounted for a century to come if we will. These are golden days. The present opportunities are exceptional. God is walking among the nations of the world. We are face to face with movements the like of which we have never before seen.

Every church and Sunday-school and friend should labor unceasingly for the spread of the gospel. Command us if we can aid you in any way. We are your servants.

FINANCIAL EXHIBIT FOR SIX MONTHS.

The following is the financial exhibit of the Foreign Society for the first six months of the current missionary year:

	1909	1910	Gain
Contributions from Churches.....	1818	1653	*163
Contributions from Sunday-schools.....	155	164	9
Contributions from C. E. Societies.....	810	595	*215
Individual Contributions	481	617	136

Amounts	\$81,351.34	\$87,923.70	\$6,572.36
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Comparing the receipts from the different sources shows the following:

	1909	1910	Gain
Churches	\$48,390.30	\$44,222.42	*\$4,167.88
Sunday-schools	1,416.29	1,352.26	*64.03
Christian Endeavor	5,630.34	4,467.04	*1,163.30
Individuals	10,197.63	10,074.74	*122.89
Miscellaneous	1,874.78	1,292.24	*582.54
Annuities	13,520.00	25,550.00	12,030.00
Bequests	322.00	965.00	643.00

Loss in Regular Receipts.....\$6,100.64

Gain in Annuities.....12,030.00

Gain in Bequests.....643.00

*Loss

It is important that every church be prompt in forwarding its missionary offering. The start on the year is an encouraging one. If your offering has not been forwarded, please attend to it to-day. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

Our people will be well represented in the Men's Missionary Congress to be held in Chicago, May 3d-6th.

"I took my fifteenth consecutive annual March offering for the Foreign Christian Missionary Society to-day from a South Dakota church."—A. H. Seymour, De Smet, S. D.

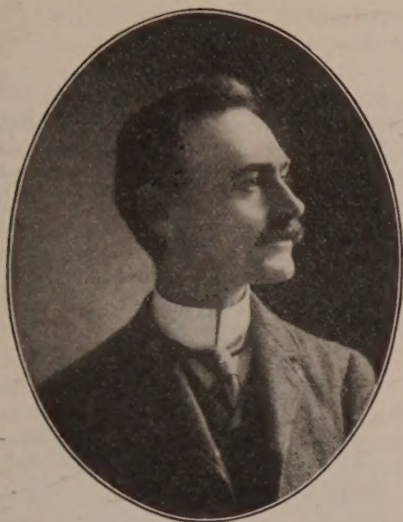
At the last meeting of the Executive Committee of the Foreign Society Guy W. Sarvis and wife were appointed missionaries. They will not go out, however, for about one year.

The Nankin Union Training School for Nurses, at Nankin, China, was founded in 1908. Of our own missionaries on the Board of Directors are Mrs. Frank Garrett and Mrs. Lily W. Molland.

J. H. Banton and S. T. Willis, New York City, have been elected trustees of the University of Nankin by the Executive Committee of the Foreign Society. A. McLean is also a trustee.

G. M. Brooks, Carlisle, Ky., a live "layman," is working industriously to

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H. J. Kirschstein, Pastor

Of North Side, Omaha, Neb. This church and South Omaha unite in the support of a missionary on the foreign field through the Foreign Society.



E. A. Jordan, Minister,

South Omaha, Neb. This church and North Side church, Omaha, join in the support of a Living-link on the foreign field through the Foreign Society.

secure \$600 toward the support of the work of J. C. Ogden, Batang, border of Tibet. Mr. Ogden was raised in that county.

A lad bringing five loaves and two fishes helped our Lord feed the five thousand. Unless the boys and girls help to send the gospel, millions of people in heathen lands will never hear of Christ.

Money has been sent on to begin the work on the new mission building at Matanzas, Cuba. Melvin Menges and his wife, missionaries in charge, will be encouraged. They are doing faithful service.

The receipts for Foreign Missions during the month of March were the largest the Foreign Society ever received in that month. They amounted to \$57,730.41, a gain of \$3,807. This

is about as much as the total receipts of the Foreign Society for the year 1893.

B. F. Clay, of Idaho, who is sojourning for a short time at Lexington, Ky., went out among a few friends during the month of March and secured \$1,385 to help secure a school building in Shanghai, China.

Have the Children's Day exercise, if possible. It is such an inspiration to the Sunday-school and the community. If it seems impossible to have it, send for the mite boxes and observe the offering anyway. No school should miss that.

The new Light-House missionary boxes are arousing much interest in the Sunday-schools. These little Children's Day receptacles are going to be a mighty agency for the spread of

the gospel in heathen lands. They are more attractive than any we have ever had.

Some people are in doubt as to whether the explorations to the North and to the South Pole pay. There are ways in which liberal people who are possessed of wealth can invest it without any doubt of the good it will do. Money given to evangelize the nations is not given in vain.

This is the testimony of Marion Lawrance: "I predict, from a knowledge of the field at close range, that the time is near when the Sunday-school of 300, which has not continually on the foreign field some one of its members devoting his or her entire time to missionary work, will be ashamed to have it known."

Two cents a week from the fifteen million Sunday-school children in North America would yield over fifteen million dollars a year for world-wide missions. A street-car fare a week would yield thirty-nine millions a year. This is about four times as much as all the Christian people of America give for missions in a year.

Miss Sue M. Dilts, of Kentucky, has given the Foreign Society \$5,000 on the Annuity Plan, with which to erect a hospital at Batang, on the border of Tibet, in memory of her mother. This is a beautiful thing to do. Two mission homes are also greatly needed at Batang. Who will provide them? They will cost about \$2,500 each.

At a recent service on Sunday morning at the Bethany (Nebraska) church H. O. Pritchard, the minister, called for volunteers for the mission field and thirty-three young men and women walked to the platform and offered themselves for foreign service. We could send out a number of new

missionaries now, if we only had the funds.

Let each Bible school remember that Children's Day is a day for the whole school. The giving should not be limited to the children. The grown-ups should lead in this matter. Let a mighty response come from our adult departments and great men's classes. Make the first Sunday in June a great foreign missionary day for the *whole Bible school*.

Indianapolis broke all records for the Laymen's Missionary Conventions. More than 2,500 picked men sat down together at the opening banquet. Over 2,700 registered altogether as delegates. The enthusiasm was high all through the sessions. It was generally conceded to be one of the most remarkable religious gatherings ever held on the American continent.

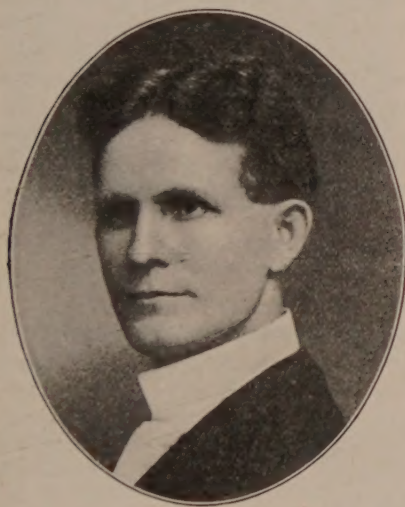
One minister writes: "We are happy in our offering of \$740. We would have done it before if the panic had not sent us all to the very door of the debtor's prison. We hope to do better. For the life of me I can not understand why preachers should be lukewarm in this matter. Next to saving those whom your life touches, it is the only work worth while."

A Harvard professor proposes to make a mirror so large that with it he can flash light to the planet Mars. What good would come from such a performance, even if it were successful, is not apparent. There are portions of the earth that need to be illuminated. For now, as of old, darkness covers the lands and gross darkness the people. They need the light of the gospel of the glory of the blessed God.

It is quite a missionary education to read over the program for the Chi-

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ago congress. A great field of missionary thinking will be covered in this comprehensive program. It will take up every phase of the missionary problem. We were obliged to leave out the subjects of the forty different addresses in the sectional conferences because of lack of space. The greatest missionary speakers of the world will be present.



W. W. Burks, Pastor

Church at Nevada, Mo. This church is now in the Living-link rank, and rejoices in its larger life.

The Annuity Fund of the Foreign Society continues to enjoy a healthy growth. Already the receipts this year amount to \$32,050, a gain over the corresponding time last year of \$18,530. It now seems altogether probable that the annuity gifts will reach \$50,000 this year. The total gifts on this plan from the first amount to \$354,239. Have you considered a gift on this plan? Ask us for full information.

In accounting for an increased offering, one man said that the increase

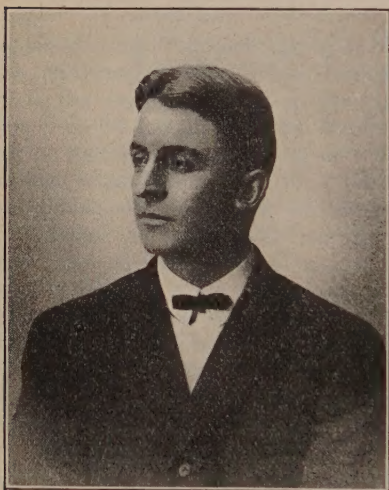
was owing to the fact there was an increase of one-third in the number of contributors, and that these contributors were from the converts of the year. The writer adds: "This is to me and to all a gratifying feature, for people who have been satisfied to be in the church for years and treat indifferently our Lord's last command are almost hopeless cases; but when we can start new converts in the right way the future is big with promise."

One of our leading State secretaries recently said: "What a change is coming over the church and the ministry! When I want to find out about a pastor who is thinking of coming to my State, I go to the Missionary Intelligencer and the Home Missionary Report, and find out how much his church gives for missions. I judge the man's fitness by the strength of his belief in the great commission. There is not a self-respecting church in our State that would tolerate a preacher who did not believe in missions."

Theodore Roosevelt while visiting the mission school at Luxor in Upper Egypt said: "The by-products of mission work are equally as valuable as the direct teaching. Your boys and girls go out, with a spirit of self-respect and with a desire to work and become the center of a good influence, which has a civilizing effect throughout the entire community. In the long run the fig tree is judged by the fact that it produces figs and not thistles." The missionary propaganda is to be judged in the same way—by its fruits.

The National Missionary Congress in Chicago, May 3d to 6th, will be a meeting of rare significance. Coming as it does at the close of the great Laymen's Missionary Conventions in seventy-five leading cities of the coun-

try, it will sum up the work of the whole campaign. It is the purpose of this congress to decide on a national missionary policy for the United States. It will be like a great council of war to lay out a definite, concrete campaign for the world's evangelization. It is hoped our people will have their full quota of 135 delegates at this very important congress.



Robert Graham Frank, Pastor,
Liberty, Mo. This church has just entered the Living-link rank with great joy.

Many of our people should attend the missionary conferences of the Young People's Missionary Movement this summer. There are no finer gatherings for training for Christian service and for spiritual edification than these. These conferences are held at beautiful places where one can continue ten days of rest, recreation, and missionary study. The places and dates are as follows: Rocky Mountain, Cascade, El Paso Co., Colorado, Aug. 3d to 10th; Lake Geneva, Conference Point, Williams Bay, Wisconsin, July 1st to 10th; Silver Bay, Lake George,

New York, July 22d to 31st; Sunday-school, Silver Bay, New York, July 14th to 21st; Asheville, North Carolina, July 1st to 10th; Whitby, Ontario, Canada, July 1st to 8th.

Make Children's Day a High Day.

Many complimentary words concerning the new Children's Day exercise, "Into All the World," are coming to us. P. H. Duncan has added to the rare charm which always accompanies his exercises an exceptional fund of real missionary material. We believe this new exercise, while having all the strong points of former exercises, has many new excellencies. The single exercise on page 12, entitled "Into All the World," will give an audience a missionary education and inspiration that the people can never forget.

Men's National Missionary Congress.

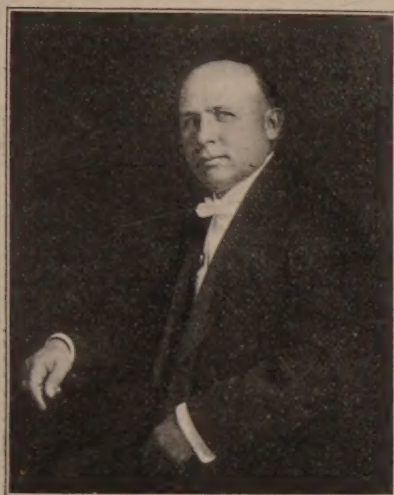
This meeting, to be held at Chicago, May 3-6, 1910, will be the most significant and far-reaching missionary meeting ever held on the American continent. Following is the provisional program:

Tuesday, May 3d—3 P. M.: (1) The Will of Christ for the World; (2) A World-Wide Purpose in the Life of a Christian. 7.45 P. M.: (1) Laymen and Missions; (2) America's World-Responsibility; (3) The Supreme Opportunity of Our Generation.

Wednesday, May 4th—10 A. M., The National Missionary Campaign: (1) The Power of the Whole Appeal to the Whole Church; (2) The Nation's Response to the National Campaign; (3) What Laymen Can Do for Missions; (4) Business System in Missionary Finance; (5) The Spiritual Significance of the National Missionary campaign.

Wednesday, May 4th, 3 P. M.: Sectional Conferences (six speakers to each conference)—(1) Physicians and Surgeons, (2) Ministers, (3) Church

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J. M. Kersey, Pastor

First church, Omaha, Nebraska. This church gives \$600, and takes up the support of its own missionary on the foreign field.

Officers, (4) Sunday-school Workers and Bible Class Teachers and Officers, (5) Business Men, (6) Lawyers, (7) Brotherhoods, (8) Editors. At the same hour a mass meeting for women: A Survey of the World-Field—Turkey, Southern Asia, Korea, Japan, China,

Africa. 7.45 P. M.: (1) Southern Asia; (2) The Far East; (3) Africa and the Near East.

Thursday, May 5th—10 A. M.: (1) The Stewardship of Life; (2) The Church's Need of a World-Field; (3) The Nation's Power for Missions; (4) A Worthy National Missionary Policy. 3 P. M.: Conference of Congress Delegates on How to Conserve and Extend the Influences of the National Missionary Campaign; at the same hour a mass meeting for students. 7.45 P. M.: (1) The Mission of Christian Nations to the Non-Christian World; (2) Money and the Kingdom; (3) Prayer and the Kingdom.

Friday, May 6th—10 A. M.: Three Immediate Demands, (1) An Adequate System of Christian Education in Non-Christian Lands, (2) The Development of a Medical Profession in the Far East, and (3) The Impact of the West Upon the East Must Be Christianized. 3 P. M.: Conferences by Churches; programs arranged by Mission Boards; at the same hour a mass meeting for women. 7.45 P. M.: (1) Brief Reports From All Conferences by Churches; (2) Adoption of National Missionary Policy; (3) The Spiritual Equipment for Our World-Task; (4) Christ, the Universal Savior; (5) The Hallelujah Chorus.

A CHILD'S REFLECTIONS.

If Jesus had not died for me,
How different my life would be!
Perhaps I'd be some lonely child
In heathen lands so rude and wild—
A Christless child!

If Jesus ne'er had been a boy
How could he know the children's joy?
But since he sees me thro' and thro',
Just what I should and should not do
He tells me true.

If Jesus had not loved me so,
Naught about heaven should I know.
And when my friends were gone away
How could I ever sing or play?
How could I pray?

The heathen children never hear
Of all these things to me so dear.
If only I might cross the sea,
And help one child to happy be—
The Christ to see.

I can not go, but I can send
The story of this wondrous Friend;
And every penny God will see,
And some day give it back to me
In lives made free.

O children, if we only knew
How much God's little ones can do
To send afar the gospel light,
And make the darkened places light—
To scatter night!

I'm sure no gift that he could ask
Too large could be nor any task
Too hard! We'd gladly give and say,
"Let me be useful every day,
Lord, in some way!"

Into the Highways and Byways.



Missionary and helper conducting a Christian Sunday-school in the street of a city in India. The missionary has secured some colored lesson pictures from an American Sunday-school and is using them to good effect.

LIVING-LINK CHAT.

Without doubt we can reasonably count upon twenty-five new Living-link churches this year. The number may be larger.

The church at Nevada, Mo., enters the Living-link rank. They will probably reach \$700. W. W. Burks is the minister. This church is growing in all usefulness.

The church at Amarillo, Texas, will support its own missionary on the foreign field. W. P. Jennings is the minister. They recently dedicated their \$40,000 new church property.

The church at Lawrenceville, Ill., continues the support of Mrs. F. E. Hagin in Japan. H. C. Holmes is the minister. For many years this church has stood loyally by its missionary.

The church at Hagerstown, Md., G. B. Townsend minister, expects to become a Living-link with their Children's Day offering. This church is especially interested in the work in Africa.

The churches in Fulton County, Ill., hope to combine their offerings and reach enough to support their own missionary. This will no doubt soon lead up to some of the single churches of the county taking this step alone.

The church at Hyde Park, Chicago, has raised \$1,200 with which to support two missionaries on the foreign field. E. S. Ames is the minister. The church is not strong in numbers or finances, and makes great sacrifice to take this advance step.

The Vine Street church, Nashville, Tenn., P. Y. Pendleton minister, has raised its \$600 to support their mis-

sionary at Batang, border of Tibet. Dr. W. M. Hardy will go out about the first of June from this church. He will be ordained by this congregation.

The churches at Trenton, Mo., William Shullenberger minister, and at Cameron, Mo., A. R. Liverett minister, are planning to combine their offerings and support a missionary on the foreign field. The Living-link idea grows constantly. Next year these churches may support a missionary each.

The First church, Omaha, Neb., becomes a Living-link. J. M. Kersey is the minister. The Northside church and South Omaha combine also, raising the salary of a missionary, and become a Living-link. H. J. Kirchstein is the minister at Northside and E. A. Jordan at South Omaha. Omaha is becoming a missionary center, and our cause will prosper in the hands of such men.

John R. Ewers, East End, Pittsburg, Pa., referring to their offering, says: "Great and enthusiastic offering this morning in our East End church. Final amount will probably reach more than \$1,000, may reach \$1,200. This would mean \$4 per member. Nearly every one gave something. The missionary idea pushes up the dome of your head and extends the capacity of your heart."

The church at Linden Boulevard, Kansas City, Mo., B. A. Jenkins minister, steps to the Living-link rank. This makes two new Living-links in Kansas City this year, Jackson Avenue being the other. F. L. Bowen is the minister. We are expecting at least one more in Kansas City before

the year closes. Kansas City is one of the greatest missionary centers in our brotherhood.

The High Street church, Akron, O., took the offering the first Sunday in March of \$1,100. With their Children's Day offering this church will

rank high. It supports more than two missionaries, possibly three this year. Besides there are two members in the church that combine their offering, giving \$300 each, and support Miss Rose T. Armbruster in Japan. This is in addition to the regular church offering.

RINGING WORDS FROM THE LAYMEN'S MISSIONARY CONVENTIONS.

Churches, like armies, grow by conquest. When conquest ceases, mutiny begins.

Not how much shall I give to God, but how much of God's money shall I keep for myself.

When we pray let us pray that God will make us a blessing to others, not send us one. We couldn't compute our blessings in fifty years now.

The most economic, the most statesmanlike, the most full-orbed Christian work being done in the world to-day, is that done by missionaries in heathen lands.

If the churches who send out the missionaries to China do not give the natives a united church in ten years, they will have it themselves, whether or no.—Dr. M. D. Eubank, China.

I have a farm that I will give to any man who can find any command which Christ ever gave to his church, as such, except the command that the world should be evangelized.—H. T. Sutton.

Let no preacher wait years for the psychological moment in which to launch a great missionary advance in his congregation. Let him *make* the psychological moment, and let him do it at once.

The church treasurer who deliberately uses missionary money for other purposes than that for which it was given is guilty of misappropriation of the Lord's money, and ought to be locked up.—J. Campbell White.

We take the government census of India's three hundred millions in one night. Do you mean to tell me that the great Christian Church can not evangelize the whole heathen world in one generation?—George Sherwood Eddy, India.

The donkey and the elephant are the emblems of the political parties in America. There have been intimations that the snail is the emblem of the church's world-wide movements, but I tell you, brothers, it ought to be the automobile! — M. B. Madden, Japan.

During the war with Russia every Japanese war measure, no matter if it imposed the heaviest tax, was unanimously passed by the Japanese Parliament. What could we not do if our budgets for world conquest were passed unanimously by every member of every church in the United States? — M. B. Madden, Japan.

God's clocks all chime in tune; and it seems reasonable to assume that he is sending this new missionary interest to redeem his church from

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the blight of pettiness and materialism. He has made the whole world a missionary to the individual life. All that is symbolized by the Laymen's Missionary Movement ushers in the era of the Extended Life. We have had, embodied and preached by the same man, "the strenuous life." As a measure of reaction from this came the vogue of "the simple life." Now, without any phrase to proclaim it, the conception of the Extended Life is gradually pervading the Occident.—W. T. Ellis.

Is the life of your church turned to dry rot? Is there nothing but humdrum in your house of worship? No wonder! Your people have never yet tackled a heroic thing! Launch a big missionary campaign. Stir the hearts of the consecrated and raise the hair on the head of the bench warmers. Nothing that is n't missionary has life in it. Breathe a prayer, lay out a program, grit your teeth, and hurl a worthy missionary movement among your folks. There will be a stirring among the dry bones. Your telephone will begin to ring, the newspaper reporters will begin to call on you, and the community will soon see

that your dead church has been resurrected.—Charles Bradt, Chicago.

Cuba's Religious Blight.

Mrs. Melvin Menges.

A Cuban baby lay dying. The mother was awaiting the priest, for whom she had sent, to baptize her dear one. She believed that should he die without baptism he would be forever lost. O, the agony of her waiting!

In front of the miserable tenement a coach stopped. The mother-heart leaped with gratitude as the priest entered the room. He was not too late!

"Have you money to pay for the baptism?" he asked gruffly.

"Yes," she said, handing him a dollar, which, in her poverty, she had borrowed from a neighbor.

"No more than *this*?" He put the dollar in his pocket.

"I have no more."

"Humph! This is merely coach fare." Without baptizing the child, angrily he turned and drove away.

Would n't the truth of the gospel have been a blessing to the aching heart he left?

Matanzas.

Training for Service.



Our Hindu Girls' School at Harda, India.

EDITORIAL.

THE URGENT NEED OF FUNDS.

From every field the cry comes for more workers. Workers are ready for the service. But without an increase in the receipts they can not be sent. Year by year, when the receipts remained almost stationary, new workers were sent out and new fields were entered. The expenditures were increased more rapidly than the income. Unless a debt is incurred, the Society must call a halt till there is a marked increase in the receipts. The most that we can do is to hold our own.

Without adequate supplies men can not do what the Lord wants done. Lieutenant Shackleton was within a hundred miles of the South Pole when he had to turn back. Why? He lacked food for the journey. Had he fifty pounds more he could have reached his goal. Commander Peary, on one trip, was within one hundred miles of the North Pole, and had to retrace his steps. Why? For the same reason. His supplies gave out. Starvation was before him if he dared to advance. Food and other supplies are as necessary for a missionary as for an explorer or for an army.

The Laymen's Missionary Movement is doing what it can to arouse the churches and to secure the funds that are needed to prosecute the work. They are asking the churches and individual Christians to double the offerings of last year. If all did so there would be no lack of funds. Some are doubling; some are giving the usual amount, and some are giving less. There was never a time when the Lord was calling upon his people as he is now to do their full duty. There is no lack of ability. The country is tremendously prosperous. There is an abundance of money for the things that minister to the lust of the flesh, the lust of the eye, and the pride of life. What is needed is a practical recognition of our stewardship. If that is done there will be money enough and too much for the work to be done.

NOW FOR A GREAT CHILDREN'S DAY.

Children's Day for Foreign Missions has grown to a remarkable annual missionary festival. More people crowd into our churches on that day than any other during the year. Last year almost four thousand of our Sunday-schools observed this great service. It is no exaggeration to say that there was an average attendance of five hundred at each of these churches. No doubt *two million people attended our Children's Day exercises last year*. No one can measure the influence of such a day. The education, the optimism, the joy, the expressed benevolence of Children's Day, affects every channel of religious life in our churches.

No school can afford to not participate in this unselfish service. Every Sunday-school pupil should find an adequate channel for the expression of his Christian love. The support of the local Sunday-school expense affords no such avenue. Good as contributions to such purposes are, they are not entirely unselfish. For real cultivation of unselfish altruism the Sunday-school pupil must give to some one in need beyond himself and his own school. Such unselfish giving is just as essential in the growth of a child as is prayer. The Bible-school that affords him no such privilege is not fulfilling its entire duty.

Children's Day this year should be far greater in enthusiasm and receipts than any such day we have ever had before. The Sunday-schools are at high tide. Everywhere there is growth and enthusiasm. Attendance has increased and the adult classes have grown wonderfully. A proper enlistment of the schools should greatly increase the offering. Last year Children's Day netted \$77,199. This year the offering should not be less than \$100,000. We confidently believe it will reach that mark. Already Children's Day since its inauguration has brought to the foreign work \$935,762. What a mighty sum for the world's conquest! This year we will go far beyond the million mark. God alone can measure the victories in heathen lands won through our Children's Day for foreign missions.

THE PATHETIC CRY FOR MEN.

There never was a time in the history of our work when the missionaries were pleading so earnestly for reinforcements as now. The workers in Africa are eager to enter the Soudan. They can ascend the Mobangi River in the Oregon for hundreds of miles and give the gospel to millions who have never heard the name of Christ. They can anticipate the Mohammedans, who are sweeping down from the North and carrying everything before them. The way to the heart of a district containing eighty millions is open; men are needed before anything can be done. A score of new stations within two hundred miles of Bolenge could be opened if men and supplies were forthcoming.

Dr. Shelton has written that we could open a work eighteen days' journey inside of Tibet if we had the men to go. For seven years we have been on the border of that great closed land. Now the barriers are down, and God is calling us to take possession in the name of Christ. India pleads for men to hold the ground already occupied and to enter new ground. All around are towns and villages that are accessible. The same is true in Japan, in China, and in the Philippines. The harvest was never before so abundant and so ripe. But now, as in the ancient time, the laborers are few.

It is not in dreams and visions of the night that men are calling for help, but in the full light of day. That great chief and his thirty sub-chiefs

who came for hundreds of miles to Bolenge for teachers, and who threatened to tell God on the men there if they were not sent, were as plain an indication of the will of God as the vision that Paul saw at Troas before he crossed over into Europe.

What shall our answer be to these calls? Shall it be one that will send a thrill of joy through the hearts of the heroes and heroines of the fields and that shall please Jesus Christ, or one that shall chill the ardor of the missionaries and disappoint our Lord?

OUR SUNDAY-SCHOOLS IN FOREIGN LANDS.

Missionaries have found the Sunday-school one of the most fruitful of all the methods they employ in seeking the furtherance of the gospel. In most places they begin with the children. The grown people are satisfied with their own religion and desire nothing better. They follow in the footsteps of their fathers and fear to deviate from them. They go to the temples from time to time and make the customary sacrifices and take part in the feasts prescribed by the priests. The children are curious and inquisitive; they are eager to hear and to learn about everything. A child is an animated interrogation point. He asks all sorts of questions. He meddles with all subjects. God made him so. He would not be a healthy child were he otherwise.

Because of this natural curiosity it is easy to gather the children together either in a school or chapel, or on the veranda of a mission bungalow, or under the shade of a tree. Our workers in Bilaspur, India, were astonished and delighted to find that three hundred boys assembled in answer to their first invitation. That was a quarter of a century ago. There has been no Sunday since in which the children of that place have not met to be taught of God. Over one thousand are enrolled now in the schools of Bilaspur. Thousands of schools are taught in the open air. The outfit is of



OUR FRONT RANK SUNDAY-SCHOOL,

This Sunday-school, of nearly 500 is one of the best organized and developed schools in our whole brotherhood. The teachers are nearly all natives and are carefully trained. This is the only Sunday-school we have in the world composed entirely of boys.

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the simplest character. But the truth taught is the divine seed of the kingdom and the children are fresh from the hands of God, and when that seed falls into good and honest hearts it brings forth fruit, some thirty, some sixty, and some an hundredfold.

In the Mission Sunday-schools the International Lesson is taught. The same hymns are sung there that are sung here. Sometimes the hymns are set to native tunes. The effect there is the same as in Christian lands. The weekly teaching, like the constant dropping of water upon a rock, makes its impression.

The children who attend these schools become evangelists to their families and neighbors. At home they repeat the truths learned and the songs they have been taught. As they go about the home and in their play they sing, "Jesus loves me, this I know," or "O happy day that fixed my choice," or "There's sunshine in my soul to-day." It is no uncommon thing for a father to say to a missionary, "My children are Christians. They keep telling me what they have learned from you." In some instances the parents become interested in this way, and in turn become Christians themselves. So the word of God is fulfilled, "A little child shall lead them."

It need surprise no one that there, as here, most of the converts come from the pupils in the Sunday-school. The parents and grandparents say, "We are too old to change," and they withstand the truth. The children are much more ready to do what they know to be the will of God. Of many of the converts Paul's words to Timothy are applicable, "That from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith that is in Christ Jesus."

There are one hundred and fifty-two Sunday-schools in connection with the Foreign Society. These have an enrollment of nearly ten thousand. God only can trace the good effects of the work done through this agency in the way of teaching, and enlisting, and training those enlisted for service in the kingdom and patience of Jesus Christ.



DAMOH ORPHANAGE, INDIA.

They are boys in the great Orphanage at Damoh. Practically all of them who have reached the age of decision have decided for Christ. The books they are holding up are the printed Scripture Sunday-school lessons, printed on our own mission press at Jubbulpore.

THE CHILDREN OF OUR MISSIONARIES.

Children are a blessing to a Mission. They are an inexhaustible source of comfort and joy to their parents and to all with whom they have to do. A child makes friends with the people. He challenges attention and generates interest. Great men and women who would not think of noticing a missionary are drawn irresistibly to his child. A child is the only real democrat. He breaks down prejudice and establishes friendly relations on all sides. In a time of riot in China our missionaries at one station were told that their child was a greater protection than a troop of soldiers. The Chinese said, "The gods must love these people or they would not have given them such a beautiful child."

All that a child is here and far more a child is on the mission field. Amiel has said, "Blessed be childhood, which brings down something of heaven in the midst of our rough earthliness. All the good and wholesome feeling which is intertwined with childhood and the cradle is one of the secrets of the providential government of the world. Suppress this life-giving dew and human society would be scorched and devastated by selfish passion. Blessed be childhood for the good that it does and for the good which it brings about carelessly and unconsciously by simply making us love it and letting itself be loved. What little paradise we see still on earth is due to its presence among us." Speaking of children, Longfellow said,

"Ye are better than all the ballads
That ever were sung or said;
For ye are the living poems,
And all the rest are dead."

Pollock spoke of children as

"Dewdrops at dayspring on a seraph's locks,
Roses that bathe about the well of life,
Young Loves, young Hopes, dancing on Morning's cheek,
Gems leaping in the coronet of love."

Charles Dickens was fond of the lines,

"They are idols of hearts and of households,
They are angels of God in disguise;
His beauty still sleeps in their tresses,
His glory still beams from their eyes.
O these truants from earth and from heaven,
They have made me more manly and mild;
And I know how the Savior could liken
The Kingdom of God to a child."

Dickens recognized that while he had taught children the goodness of knowledge, they had taught him the goodness of God.

At the same time some of the gravest problems that missionaries must

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face are connected with their children. One of these is how to keep them from being corrupted while living in a heathen atmosphere. If they would bring them up in the nurture and admonition of the Lord they can not allow them to visit in the homes or play with other children in the street. If they did they would hear and learn many things that children should never learn or hear. The vileness of the languages of heathenism is proverbial and unimaginable. Little Martha Cory in China and Henry Stevens in Japan had no white playmates for years. With whom can the Shelton and Ogden children in Tibet associate to advantage? The Tibetan children are filthy in person and dress; many of them are suffering from itch and other contagious diseases.

The education of their children is another problem. There are no public schools, where tuition is free and where books and apparatus are provided by the state. Missionaries must arrange for the education of their own children. They must open schools and provide the necessary equipment. This is a heavy draft upon their resources. When the children are old enough to enter college they must return to the home-land. There are no institutions of higher learning on any of the fields which they can attend. Even if there were it is better that they should spend their formative years in a Christian land and among people of their own race. They have a right to know as much as other young people of the institutions of our Christian civilization. In order to attend college the home must be broken up—parents and children must be separated. This separation is the sorest trial that missionaries are called upon to meet. Dr. and Mrs. Macklin are in China; their sons, Theodore and William, are in college in Iowa. Even if they should turn out well, as most missionary children do, the separation is a sacrifice against which the parental heart cries out in agony. It is for Christ's sake that this sacrifice is made. No amount of money could induce missionaries to part from their children for so long a time.

In Africa and in some other parts of the world children can not live and thrive. The climate is too enervating. In that case the mother and children come home and the father remains on the field. R. Ray Eldred spent his last term of service alone; his family were in South Bend, Indiana. Dr. Dye is now at Bolenge; Mrs. Dye and the three little girls are in Eureka. One of these he has never seen. Only those who have had this experience know what it means. Missionaries have been criticised for leaving their children. It is that or the abandonment of the work to which the Lord called them, and in which he has so signally blessed them. Jesus spoke about leaving "children," as well as parents, and houses, and lands, for his sake and the gospel. Those who make the sacrifice are assured of a hundredfold in this present time and in the world to come eternal life.

Bishop Thoburn has said that in an experience of more than forty years he never heard of a child, who was sent home to be educated, who turned out

badly. Such a child seems to be the object of God's special love and protection. He is the child of many prayers, and such a child is rarely lost. This assurance reconciles parents, in a measure, to the inevitable separation. Moreover, many of the children of missionaries follow in the footsteps of their parents and join them in their service on the field. This was true in the case of the Scudders, the Gulicks, the Careys, the Judsons, the Bingham, the Moffats, the Livingstones, and many others. This is a part of the missionaries' reward for what they have endured. Robert Moffat said that if he had as many children as he had hairs on his head he would wish them all to be engaged in this delightful service. When one child after another entered Africa as a missionary his cup of joy overflowed.

The children of our missionaries should be looked upon as the children of the brotherhood. They should be the objects of our unfailing love and regard. Their support should be provided as joyously as that of any other part of the missionary enterprise. Prayer should be offered to God for them and for their parents without ceasing.

"Now I Lay Me Down to Sleep."



This is a picture of Dorris and Dorothy Shelton, the little daughters of Dr. and Mrs. A. L. Shelton at Batang, on the far borders of Tibet. This sweet little picture was taken just as they were retiring in their little bedroom, in the mud house in which they live. Dorris and Dorothy, with the two little ones of Mr. and Mrs. J. C. Ogden, are the only white children within hundreds of miles. They have never seen America, all being born in that far away land. Let us all join our prayers with theirs, and pray our Heavenly Father that he will grant them health, and that they shall be protected from harm in that sad, wicked, and unsettled land.

CONTRIBUTED ARTICLES.

THE POWER OF NATIVE EVANGELISTS.

A. McLEAN.

The native Christian workers in all foreign fields number 93,272. Of these 5,929 are ordained. These give their entire time and energy to the one work of preaching the gospel. Others are teachers, or physicians, or nurses, or helpers in other capacities.

But they are all preachers of the Word in some sense. They all make it their business to pass on the good news to those who have never heard.

The Foreign Society has twice as many native evangelists in its service as it has ordained men sent out from America. Some of these are able men; they are well equipped for the work to be done. Dr. Butchart regards Shi Gwei Biao of China as one of the greatest preachers he has ever heard. He ranks him with Henry Ward Beecher and Phillips Brooks.

It is generally believed that no people can be evangelized by foreigners. The foreigners can start the work and superintend it. Like Paul they are wise master-builders and lay foundations. They make some converts and train the best of them for the service. They realize that it is for them to put natives to work rather than to do all the work themselves. A nation can be fully evangelized only by its own evangelists.



FELIX MANALO,

one of our effective native evangelists in the Philippines. He toils in the Manila district and reports ten recent baptisms. His salary is \$156 a year.

This is good policy. The natives know the language as the foreigners rarely ever know it. They know how their own people think and the best methods of approaching them with the message of salvation. They know the arguments they use and how to meet them. For these reasons they can preach more effectively than the foreigner can ever hope to do. This appears when we remember that most of the converts on the fields have been won by native evangelists.

Eight or ten natives can be supported on what is required to support one foreigner. The native lives the simple life. His food, and clothing, and housing are inexpensive. It costs nothing to send him to the field. He needs nothing for an outfit. He is accustomed to the climate and so does not require a furlough from time to time. A foreigner can not live on the same scale either here or there. He is used to comforts and conveniences, and must have them if he is to enjoy good health and to be able to do effective work. He is not blameworthy for this. He is what he is because he has lived where he has lived—in a land of plenty. After a time the native must live on a higher plane. He must have more books and more furniture and have a better house to live in. But that will come with the general increase of comforts and conveniences. Then as now he will live as the people to whom he ministers live.

More and more the churches are coming to support their own pastors, and evangelists, and teachers. They would not be so willing to give to support the foreigner. They think the foreigner is rich, and that he represents a people who are possessed of fabulous wealth. They would not be disposed to contribute to his support. But to help one of their own race whose condition they know is quite another matter. Churches are being urged all the time to assume the support of their own ministers. The fact that nearly five millions of dollars were raised on the fields last year shows that the converts are giving for the spread of the gospel far more liberally than the churches at home.

The Foreign Society is establishing schools on the fields to train men on the fields for the work among their own people. It does not believe in bringing men to America to be educated. Nor does it believe in sending out men to do work that can be done by natives at much less cost. Its plan is to make the churches founded by its missionaries self-supporting and self-governing and self-propagating as soon as possible. The Foreign Society believes in the largest possible use of native agents. This means the development of leadership in the Mission churches, and that means great enlargement of the work at relatively small cost.

THE FIERY CROSS.

J. C. ARCHER.

A few years ago, while tramping through the Scotch Highlands, I came across what was shown as a real cross of fire. In older years this cross was used to summon the clan together for battle. A short and a long twig were cut from a sapling and firmly crossed. A goat was slain by the priest, who dipped the cross's three ends into the flowing blood. Then, after the priest had dipped the bloody ends into the flames of a fire kindled for the purpose, and had given it his blessing, he handed the cross to the chief. With words

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of command and warning and the name of the gathering place, the chief gave the symbol to his henchman, to be passed on from hamlet to hamlet with its message of war. Whoever bore the cross imperiled his life with any tardiness or disobedience. But there was no thought of such things. On and on he went, over moor and through valley, up and down mountains, not stopping for torn plaid or bruises, often swimming swollen torrents, but with the cross then high above his head, risking all and doing all for love of his clan and his chief.

Are not Christians given a cross with a higher commission still than that of any Highland chieftain, a cross that has been bathed in the blood of the Christ of Calvary, that glows with the very fire of that sacrifice? Yes, it has been intrusted to each Christian. We ought to be as loyal to our Christ as the Highland man to his chief; just as anxious to flash forth a message of peace as he the message of war; just as ready to plunge through difficulties for the saving of the world as he to save the members of his clan. Christ wants us to take His cross in haste to the ends of the earth, enduring bruised bodies and wounded spirits if need be, lessening the sin of the world and lightening the dark of the world, telling of salvation and the gathering place of the nations with Him in eternity.

Jubbulpore, India.

A MILLION SOULS FOR CHRIST.

KOREA'S GREAT CAMPAIGN FOR A MILLION CONVERTS IN A YEAR.

GEORGE T. B. DAVIS.

Korea is in the midst of an evangelistic campaign which is stirring the country to its center, and which may well astonish the world. On the 9th of October, 1909, the General Council of Korean Missionaries, assembled in Seoul, decided to pray and work for a million converts in Korea in a year's time.

This, without doubt, constitutes the most daring and courageous forward movement undertaken by any country in the history of the Christian Church. And it is strangely significant that such a conquest should be attempted in a nation where the first mission was opened only a quarter of a century ago, and where the people have had the New Testament in their own language for less than a score of years. The splendid faith of the Korean missionaries is seen even more clearly when it is known that to-day the number of church members and catechumens in the country is only about 80,000 and the total adherents about 200,000.

The great movement for a million souls originated in prayer and the study of God's Word. About six months ago a little group of missionaries

in Songdo felt keenly the need of more power in their own lives and in the lives of the Koreans around them. They called for a week of prayer, and each day they studied God's Word to find out how to pray. On the evening of the fourth day the meeting was prolonged until midnight, but three of the missionaries remained in prayer until 4 A. M. At that time they were filled with a great peace and love and an intense desire to pray through a victory.

As Rev. M. B. Stokes, one of the missionaries, went out from this council through the country villages he asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. They went to work so willingly that the matter of asking God for a multitude of converts was brought up at the Annual Conference of the Methodist Church, South, held in Seoul. They adopted as their watchword for the ensuing year, "Two Hundred Thousand Souls for Christ." Dr. Reid reported to the General Council of Evangelical Missions the action of the Methodist body, and a committee was appointed to consider whether all the missions working in Korea ought not to unite in a similar plan. After prolonged prayer and careful consideration the committee recommended that all the missionary bodies should unite in asking God for a million souls the following year. The council, after earnest prayer for guidance, at length adopted the plan, and thus was inaugurated the most remarkable gospel campaign in history—the attempt to Christianize in a year's time one million of the thirteen million inhabitants of a heathen land.

When I asked Dr. Horace G. Underwood, of Seoul, who is one of the founders of the Korean Church, having been there for a quarter of a century, for his opinion of the million movement, he said:

"The prayer for a million souls for Christ for Korea this year is not as impossible as the prayer offered at the first watch-night service held in Korea on the last day of December, 1885. There were then less than ten missionaries in Korea, including the women and children. The first prayer offered was for souls for Christ in Korea the coming year. It seemed impossible that such a request should be granted in Korea, the 'Hermit-land,' the last of the nations to open its doors to the gospel. In Japan they had to wait six years before they baptized their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"Weak, indeed, was our faith, but we pleaded with God to strengthen it. We baptized two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were twenty-three baptized believers. With strengthened faith the next year we pleaded with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in

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Korea, with the strong Church, with the organized bodies of personal workers, I believe it will be more than a million before the end of the year.

"China, and Japan, and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously, and to win Korea now means to win the Far East."

A VISIT TO TWO JAPANESE SUNDAY-SCHOOLS.

MISS ARMBRUSTER.

Come, visit my two Sunday-schools with me this morning. First we go to the one in Kubo Machi, about ten minutes' walk from the Koishikawa house. We arrived before 8.30, but the two students from our Bible school, who are the teachers, and most of the children are already here, all chatting gayly together.

Promptly at 8.30 the leader says, "Time to begin, all please sit down," and the twenty or thirty girls and boys drop to the floor and are still as mice while the opening prayer is offered. Then how they sing, both time and tune going well, as the leader, Mr. Wada, has drilled them carefully, and some of the older girls have gone to that same Sunday-school for several years.

Then the sliding doors close, separating the larger children from the small ones, and the lesson is earnestly taught, the pupils listening attentively

Kindergartening in the Sunrise Kingdom.



Miss Jessie Asbury and her Kindergarten at Akita, Japan. Some of these bright little folks have graduated and hold their diplomas proudly in their hands.

and answering many questions. The children are all so neat and clean, some of them beautifully dressed, the bright flowered kimonos and gay hair ribbons, making it a scene long to be remembered. But we must leave now or we shall be too late for the other school.

We go down a narrow hill, then up a winding steep one, past the mission home, then down a big broad hill, and in a hollow off its base we see a crowd of grown-ups and children gathered around the door of a small building, its one room, 12 feet square, but well lighted, as it has two glass windows, filled with children. But what a contrast! Clean faces and neat hair are decidedly in the minority, and instead of quiet, respectful attention to the teachers, who are capable young ladies from our Girls' Bible School, little tots play tag around the room, babies squall on the backs of sisters not able to sit straight because of their burden, and here and there a boy is slyly showing his neighbor some boyish treasure.

The volume of sound that comes from their throats when singing time comes makes up for mistakes in tune and rhythm. When dismissed they rush for the door like wild, and if it were not for the vigilance of the teachers some of them would get hurt. But in spite of all this disorder and noise the lessons bear fruit, and the children who come for any length of time can easily be picked out, as they are the best behaved and cleanest children there. They will be the leaven in that neighborhood which will leaven the whole lump. One of the largest boys in this school was once seen to reprove two of the smaller boys who were pulling some new bamboo stakes out of a neighbor's fence. Said he, "You know better than to do such a thing as that. You learned better in Sunday-school," and took the stakes from them and threw them back into the owner's yard. A slight incident, yet full of meaning in a land where responsibility for another's property is seldom felt.

Tokyo, Japan.

"A LITTLE CHILD SHALL LEAD THEM."

AN INCIDENT IN THE SIEGE OF PEKIN.

WILLIAM REMFRY HUNT.

The nights seemed to be so long and the days so dreary in the legation grounds. All the verandas were piled up with sandbags and the windows filled with logs. There was very little food left to choose from, and the fathers and mothers, as well as the native Christians, had to take their turn on watch. Bang! Bang! and Crash! Crash! came the cannon balls and shot into the walls. Fires made the night skies lurid, unearthly yells of infuriated Chinese rent the air; the volunteers on the ramparts and outposts around the fortifications kept up steady, well-aimed fire. The suspense was fearful. What if relief should come too late!

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How the women cheered the men to action during those hours of waiting! Was there a sign of fainting, it was immediately dispelled by some song of victory. The days were as years. Admiral Seymour's brave band had been almost annihilated. Tientsin was itself under siege. All eyes were on the beleaguered garrison. Brave souls! Then there were the little children, twenty or more being mere babes. How our hearts yearned to save them. All the roads were held by the cruel Boxers. Every one was searched and killed who dared to carry a message. Yet, in the midst of it—when fires had destroyed barricades, when mines threatened the lives of all, when last but hopeless efforts had been made to let the outside world know that every eye, every ear, and every longing was taxed to breaking point—God had prepared a little Chinese Sunday-school boy to be the bearer of a message which should thrill the world with joy.

Little "Almond Eye" pleaded to be allowed to risk his life and pierce the lines of the enemy. Disguised and borne on the prayers of hundreds of captives, the little fellow was let down over the grim city walls at night. With the letters concealed in his clothes, he passed camps, soldiers, cavalry, and sentinels, too ragged to be taken notice of and too wise to make haste. Day and night, hungry and tired, the little messenger never wearied till the letters were delivered in Tientsin. Brave little Christian! Only heaven can tell what his reward will be.

Several days later booming guns were heard in the distance; fugitive armies were wildly flying from Peking; the empress, the emperor, and all their court escaped at one gate, while in at the other came brave companies of Japanese, British, Americans, Germans, French, and British-Indian soldiers, cheering and waving banners. Never was music sweeter, never was heaven nearer, never was love so warm, never was the Doxology sung with deeper feeling than by those who stood within the legation grounds.

It was a little Sunday-school Chinese boy who hastened the relieving forces to Peking, and who proved that among China's millions of little ones there are those who have all the heroism, devotion, and faith which is to the praise of the gospel of our Lord.

"A little child shall lead them." Not only in Peking was this beautiful and sweet prophecy fulfilled. In Taiyuen Fu and neighborhood, during the martyrdoms of more than 160 men and women, and fifty children, it was the most touching and splendid testimony that as the loved parents went to be executed, the dear children, seeing the face of the blessed Savior, cheered them to fortitude and to that faith which sees about it an innumerable company of angels.

Wuhu, China.



Alfredo Hernandez.



Julio Pereira.



Angela Maria Perez.

MATANZAS (CUBA) CRADLE ROLL.

MRS. SUE N. MENGES.

Here are a half-dozen of our twenty Cradle-Roll babies. This department is already bearing fruit. Three who were in it are now coming to Bible-school. Only last Sunday one proudly came forward and dropped three pennies in the "Birthday Box for Foreign Missions."

See how fat Alfredo Hernandez is! When I first went to see him he had been given up by the doctors to die. He looked just like the pictures you have seen of the India famine sufferers—just a bundle of bones, too pitiful to look at! The mother was dressed in brown. She was dressing in brown for a whole year to repay the Virgin Carmen for having cured another sick child. But the Virgin Carmen was going to let Alfredo die! Reluctantly the mother decided to follow instructions for preparing the baby's food. It was her joy at seeing him grow strong and well that led her to put his name on the Cradle-Roll and send his sister to Bible-school.

Julio Perceirra's father is editor of one of the Matanzas dailies. His home is beautifully furnished. If you would go with me into one of the rooms you would doubtless see a statue of some saint, gorgeously dressed in satin and velvet, in a glass case, with a light always burning before it. When Julio's brother and two sisters are older they are to be put under rigorous



Alejandrina Vento.



Ana Rosa Perez.



Perez-Garcia.

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Catholic training away from home. But now, since our Mission is very near their home, they are regular and enthusiastic pupils in our Bible-school.

Angela Mariá Pérez's father is a Christian.

Alejandrina Vento's father, mother, and sister are Christians.

Ana Rosa Perez's two brothers go to the Bible-school.

The Pérez-Garciá baby lives in a tenement. She has two sisters in the Bible-school.

THE MEANING OF CHILDREN'S DAY.

EVA MAY RAW.

June with its wealth of fragrance and beauty!

"T is as easy now for the heart to be true
As for grass to be green or skies to be blue.
"T is the natural way of living."

Who lives more naturally than the child? And he who lives naturally finds his heart expanding until his sympathies include every one who lives beneath God's blue sky. What wonder, then, that when the harvest of roses comes, our children, with faces Godward, seek to express their love for the children across the sea.

We have grown so accustomed to children's day that it perhaps has lost its significance to us. Every year we see the flowers which June offers so abundantly; every year we see the white dresses which mothers' hands have fashioned for the occasion; we hear the songs of welcome and listen to the piping voices of the tiniest tots, who are speaking for the first time. We enjoy the exercise and are proud of our little ones. Perhaps Longfellow's words recur to us,

"Ye open the Eastern windows
That look toward the sun,
Where thoughts are singing swallows
And the brooks of morning run."

Is that what children's day means in your Bible-school? Surely it must mean that, but it must mean infinitely more than that. It must be the outpouring of child-life and love, but must not that enthusiasm and energy be bent in some definite direction? Is it enough that our children shall speak missionary recitations, sing missionary songs, and give a few odd pennies for the cause of missions? Truly the children are ready for larger things. Are we ready to lead them? In every other department of church life we must say: "Are the people ready? Is the time ripe?" But the children are always ready. The Master gave us a fundamental truth when he said, "Of such is the kingdom."

What, then, shall we do? If our children's work is in a healthful con-

dition our children are versed in missions. They have learned in Bible-school, Junior Christian Endeavor, and Mission Band of the brown boys and girls of India, of the darker children of Africa, and of the bright-eyed people of Japan. They know that in the lives of these little people across the ocean there is no Jesus, and, with the unselfishness of childhood, they want to send the message of good cheer across the waters. How anxious, then, they are on children's day to tell in recitation, in song and story, that Jesus died for the boys and girls over there as well as for us, and that they do not know it, and that we must tell them so. Let children's day be not an exhibition but a culmination of our year's work. Think you there will be any difficulty about the offering when every child in your school is eager that at least one child in heathendom shall know of Jesus by *his* effort? And perchance when every child is so inspired we who are older shall grow ashamed.

Nankin, China.

THE GENIUS OF THE GOSPEL.

B. F. DAILEY.

The glad tidings of great joy fell upon a selfish world. There was government and religion, but they ended where they began, for they were self-centered, and from them was taken even that which they seemed to have. There was no asylum for the unfortunate or mercy for the outcast. The ethnic religions were alike in this; they had no care for the welfare of mankind. Judaism was self-seeking and self-satisfied, and had no message for suffering humanity. Its hope was to drive out rather than to gather in.

The world had done its best and had failed at the problem of the uplift of mankind. Neither Pericles nor Plato, Marcus Aurelius nor Moses could strike the keynote of the symphony of humanity.

When the Shekinah of the world's hopes had burned low out of Galilee came the Prophet, Priest, and King who was to turn the battle of the gates of death. A ruler by right, divine, He emblazoned on his banner, "The Son of Man came not to be ministered unto, but to minister." Strange King, this! Why not a reed for a scepter and thorns for a crown? One thing was overlooked, "A scepter of righteousness was the scepter of His kingdom." To right the wrongs of mankind, to seek the lost, to restore, to redeem, such was the passion of his life and this is the genius of the gospel.

Time was when men said, "I am better than you are," and then arose despotism and oppression. But the oppressed answered, "I am as good as you are," and struck back with revolution and reformation. But the disciples of Christ are taught to say, "You are as good as I am," and out of this comes redemption, and both oppressed and oppressor are gathered into the

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same fold, a thing hitherto unknown among men. "The zeal of the Lord of Hosts hath performed this."

The heathen may be satisfied that in theory his philosophy of religion is superior to that offered by the Christian, but the unselfishness, the uplifting, healing power of the missionary in his midst is his stone of stumbling, and until he believed she is put to shame. It is the light of life shining in the midst of darkness that compels men to glorify God.

The church must not forget that the secret of its power is its passion for humanity. There is danger that the church become self-centered. Institutional aggrandizement is overshadowing the redemptive work of the gospel. Selfishness is the siren voice that calls the church from the path of duty, the salvation of the world. The scramble for place and power transforms the whole from the kingdom of Christ to the pagan religions of earth. "Whosoever will be great among you shall be your minister." To gather the lame, the halt, and the blind to the feast of divine love is the mission of the disciple, and this altruism is the genius of the gospel.

O Lord, deliver us from ourselves that he that loseth his life may find it.
Greenfield, Indiana.

AN AFTERNOON WITH A GREAT MEDICAL MISSIONARY.

DR. PAUL WAKEFIELD.

Dr. Macklin, of Nankin, China, spends his mornings busily engaged in the city work in his hospital and dispensary. Every afternoon, however, he goes into the country to one of the Chinese villages or cities so numerous in Central China. Often he goes many miles to a distant city, sometimes riding till 3 or 3.30 before coming to the town.

I remember one afternoon we left dinner early and started cross country. Every one knows the doctor. Often they stop and speak to him or shout a greeting from the fields. We finally reached our village, and when Dr. Macklin comes to town he needs no church bell to call the people. As soon as a child on the edge of the village sees him he starts up the cry, "Nea hsien seng Lai." It is picked up by children down the street, and in fifteen minutes has gone down every alley and cross street, and every one in the place knows that Dr. Macklin has come. He goes to the largest tea house. The tea house is the social center in the Chinese city, and crowds quickly gather. They come, the sick, and lame, and blind, crying for help. Men with poor, broken, ill-set limbs beg him to straighten them so they may work again. He gives such aid as he can, telling cases he can help when to come to the hospital. Many he must turn away. Help came too late. A doctor who has once worked in China with its great need can never

come back and practice where there are so many doctors struggling for a living. The calls of the dying ring in his ears. He sees them in the night, the 400,000,000 of China, sick in body, souls, and mind, calling for him to help, and to be pent up here at home is maddening!

But the people press around and want one of Dr. Macklin's tracts. Now there is nothing in the world quite like Dr. Macklin's tracts. I remember one he had that afternoon. It had the picture of a coffin at the top. It was a tract on opium. The finest thing a young man can give his father is a coffin. The old gentleman puts it underneath his bed and keeps it there ready to drop into when he dies, for above all things else a Chinaman wishes a respectable burial. Below this picture was printed a story like this:

"You men smoking opium, buy yourself a coffin, crawl into it, have some one nail it almost tight, stay there till your craving for opium is gone. If you die you have a coffin and a respectable burial, which is more than you have if you continue the use of opium. (For a Chinaman sells absolutely everything—home, wife, girls, sons—for opium.) If you live you can have your friends pry up the cover, and you come out a man, with your coffin on hand!" Then he tells them to come to his hospital, where he will put them in an opium ward under guard. They can not get out to opium, or get opium in to them. He will feed them, give them needed medicine, and they come out men. It may interest you to know that four years ago the Chinese Government decided to put opium out of China. They allowed ten years. One-tenth of the opium cultivated in China, one-tenth of that imported by England was to be done away each year. Already 60 per cent of the opium grown in China has been given up, the ground put into profitable crops. The regent has ordered that no opium be cultivated this year in China, doing in four years what they had allowed ten years for, so that after this year all the opium that comes to China is that which dear old mother England insists she must import because she needs the money!

However, a million officials have given up its use besides four million men and one million women. Six million people have given up its use in these four years, and the great opium markets at Hong Kong are empty. Property that a few years ago could not be bought is for sale cheap, and the city of Hong Kong has appealed to England for aid, for her opium market is already gone. Who can but admire such a people? We, who have struggled for fifty years to clean ourselves of the saloon, can learn something from these people. And this opium struggle takes us back to the time of the Boxer trouble, to that determined native church that gave of itself five thousand souls who would not renounce the Christ, who died for them. Less than two per cent renounced the Savior, more than ninety-eight per cent chose him and eternal life! The greatest record of faithfulness ever given the church. And since that awful day the native

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church has more than doubled. And since that day no man of education talks of the Chinaman as "Rice Christian."

But the chief thing of the day comes last. A Chinaman will go all round the circumference before he comes to the center! Doctor Macklin suggests they must be very lazy people in that town—they all have poor, thatched houses hardly fit for animals—if they were industrious they would have good homes with tile roofs. But they protested, "Why, Dr. Macklin, you know we are hard-working people; you know we are not lazy." "Well, hold up your hands, then," said the Doctor. They held up their hands. Great ridges of callous places crossed them. They were hard with toil. The Doctor scratched his head. "Lerange," he said, "I knew you worked; but your homes?" Suddenly his face cleared. "Ah!" said he, "I have it. As I came into town I noticed your temple was a beautiful building, with a fine tile roof. Your priest, as he passed, I noticed was dressed beautifully in heavy silk. O, that's it; that's it! The priest in his temple sits and says his prayer"—And Dr. Macklin kept repeating the Buddhist prayer until he had it made into a buzz like the song of a mosquito. "O, that's it! The priest sits there in his temple and says his prayer; he is like the mosquito. He stings you; he stings you. He sticks his claws into you; takes everything from your pocket. He gives you nothing but fear and misery and despair. There is no peace, no hope, no joy, no love in his religion. He has a fine temple and dresses in silks. He leaves you in a shack, the night of despair. O, men, how long must you cling to such foolishness? Why is it you will not listen to Him who gave his life that you might have peace and joy and happiness? Why will you not give your life to him who, because he loved you, gave his life for you, that your lives might be filled with love? Why is it, men?" They hang their heads, for his sermon has reached their hearts. They know he lives his sermon, and they can not get away from it. So, quietly, he leaves them standing there, goes out, gets onto his horse, and hurries for home. I tell you, some day I expect to see a church in that village, and a tablet on the wall with these words, "*Nea hsien seng Lai Liou*"—"Doctor Macklin came."

Doctor Macklin usually gets home about supper-time. After supper he takes a lantern, and with his students goes through the hospital wards, teaching again, giving orders for the night, seeing everything is in shape, his horses seen to, the last beggar cared for. Then, his day's work done, he goes home for his rest.

NEWS FROM THE WORKERS.

C. B. Titus reports that he has bought a piece of land in Chaohsien for a home.

If you have not sent the March offering from your church, please attend to it at once. The money is needed. Let us make May a great month.

At the street chapel in Chaohsien a library of two hundred volumes has been installed. As soon as suitable quarters can be found and rented a reading room will be opened.

In the Chinese New Year vacation A. E. Cory made a visit to Korea in connection with the Bible Study Committee. He believes that this visit will be of great value to him in prosecuting the work in China.

James Ware: "The work is full of promise. God's blessing is with us. Shanghai and the surrounding district constitute the greatest field for evangelism in this part of China. Please send us an evangelist, one committed to this work and none other."

Dr. Drummond, Harda, C. P., India, writes that the bubonic plague has broken out in Harda, and it hinders the work somewhat. Two of the primary schools have been closed on account of the plague. Otherwise, the work is going on about as usual.

Miss Edna P. Dale reports that she took back to Wuhu, China, \$125 for the reading room. With this she has been buying more books. This work is being received most kindly. She feels that a great door of opportunity is being opened through this agency.

Six baptisms are reported at Lu

Cheo fu, China, two men and four women. This is where our great hospital is conducted by Dr. James Butchart. A few years ago we had nothing in Lu Cheo fu. Now we have a great strong mission, which is growing in power and usefulness.

David Rioch, Mungeli, India, writes: "Our work in camp this year has been one of great pleasure. We have met with great numbers of people who have heard the Word gladly. Our lantern meetings at night have been attended by great crowds, and many lessons were given to the people."

Mrs. P. A. Davey, Tokio, Japan, reports that three young women were baptized at the Koishakawa church. They are gaining a greater interest among the young women. The cooking and singing classes are a means of bringing them together, and they are attending church services more faithfully.

Professor Ishikawa, president of our Boys' Middle School and teacher in Drake Bible School, recently spent five days lecturing in the Sendai district. It will be remembered that he was at Pittsburg at the Centennial Convention. He is now making addresses in Japan on what he saw and heard in this land.

The new church building in Vigan, Philippine Islands, was recently dedicated. It is the largest Protestant building north of Manila, and well fitted for our growing work. There was great enthusiasm on the day of dedication. At night the Catholics vigorously stoned the roof of the building, but the day was a great success and full of joy.

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Our school for native evangelists at Nankin is gaining a splendid reputation among the similar schools in China. A. E. Cory is in charge of the work, and is training a large group of young men for the native ministry. He is one of the most useful men in all China. The 169th Street church, New York city, supports him. The church does itself great honor.

The home of R. D. McCoy, of Tokio, Japan, was recently burned. He lost his household effects. The insurance on the house was \$3,000. The insurance money is already paid into the bank at Tokio. It is the policy of the Foreign Society to keep all of its property insured. In this case, at least, it was a wise policy. All their furniture and clothing were lost. This is a severe trial.

A. F. Hensey and wife return to Bolenge, Africa, May 28th. They will attend the great Missionary Conference at Edinburgh, Scotland, in June on their way out. The missionaries at Bolenge will give them a cordial reception. Mr. Hensey has been a popular speaker among the churches, and has won a host of friends, who will follow him with best wishes and earnest prayers.

The church at Akita, Japan, has taken a forward step by becoming self-supporting. The members of the church have assumed all the financial responsibilities except the pastor's salary, which the missionaries will pay. The Akita church was the first organized by our people in Japan, and it is fitting that it be the first to take this forward step. Two young men were baptized there recently.

C. E. Benlehr, Damoh, India, writes: "The Visiting Committee, the auditor and the chief commissioner of the Central Provinces are with us. At a recent fair held in this district, our mission received first prize on rice and vegetables exhibited. The school boys received a number of prizes in athletic contests." C. E. Benlehr was chosen a member of the Agricultural Association of the district. This affords him an opportunity of extending the influence of the mission.

"Things are going fine. This is the best year I've ever had in a medical line. We gave the magic lantern and phonograph last night to one hundred and fifty Tibetans and about fifty Chinese, the largest gathering we've ever had in Batang. The gospel is bound to win them. The hush that fell over them as I showed a slide representing Christ laid in the tomb, with Mary kneeling by his side, was full of reverent awe. Many of them knew nothing of Christ's power in healing and raising the dead. There was the intensest interest shown."—Dr. A. L. Shelton, Batang.

Miss Kate Galt Miller, Wuhu, China, writes: "Most of my disappointments in China so far would come under the head of agreeable ones. I have had so many pleasant surprises. The wretchedness and misery that are on every hand I had expected to see, for I had read a good deal about them. Still the seeing of such things is always so much more than the mere reading about them, and it is hard to steel one's heart so as not to be affected. China certainly needs all we can give her. We can not half realize what our Christian heritage means until we see a heathen civilization."

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

A Visit to San Ho.

Alma Favors.

During my last visit to San Ho I had an experience I can not forget. We were only in San Ho three days, one of which was Sunday. In order to allow Mr. Shaw to go on with his regular Sunday services, Mrs. Djou and I left the chapel in the morning, going out to hold a service in a home to which we had promised to go the evening before. At the close of the meeting in this home we went on to explore a new part of the town, trusting that some home would be opened to us. After going quite a distance we heard our name called out from behind us. Turning, we were invited into a home by a young girl who had been at the chapel the evening before. We went in, and the neighbors, thirty-odd, gathered to see the foreigner. But after spending over an hour with them, their interest in the foreigner was lost in their new interest in the wonderful story which Mrs. Djou told. They were deeply impressed. We invited them to the chapel in the evening. They came with others, and by 7 o'clock our little room was crowded.

I shall never forget the impression they made upon me as I stood before them trying to give them the message. In their eagerness I could not give the message fast enough to satisfy and answer their questions. They hung upon every word, and when I said anything that they did not clearly understand they quickly turned to Mrs. Djou with, "Just what did she say? You tell us." Our subject was "The Broad and Narrow Way Meeting Be-

fore Christ's Judgment Seat." They all chose the narrow way, "But we don't know how to enter it. Tell us how." "How do you worship the true God?" "How do you worship Jesus?" "We don't know anything about God, so how can we worship him?" "We don't want these idols. They don't help us. We know they are false. Just tell us how, and we will worship the true God." "How do you believe in Jesus?" "What must we do?" "How do you pray?" Such were the questions. So for about two hours we stood before them in our weakness, as I never felt it before, trying to give them the light. I longed so for the Master himself. At the close we asked them if they would like to have us pray for them. They eagerly consented, and with closed eyes and bowed heads, sat in perfect stillness as we placed them in the Father's hands.

We had a larger crowd on Monday evening, many of the same women returning. That night, after the service, we had to leave for home. Our evangelist, Mr. Shaw, well expressed it when he said, "The women here are hungering and thirsting."

We can hardly spare the time from the city work to go once a month to San Ho. We so much need another young lady to help us.

An Opium Suicide.

Dr. W. E. Macklin.

I have just taken a trip to Hwai Yuen Hien to attend the opening of Dr. S. Cochrane's new hospital. I took the journey on horseback.

I was in a great hurry and had little time to spare and was very much put

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out by being asked to see a case of opium suicide in Chu Chen. I was empty-handed, but gave strong salt water, and called for some mustard seed and had it ground. This produced vomiting, but I saw that the patient was breathing with difficulty. I told the people that if they would carry the young woman to my night's resting place, Chi Ho, I would watch her all night. No hotel would take a dying case in, but fortunately in the town was a Christian chapel. She was put in here and artificial respiration started. The woman was held seated on a bench and the arms raised above the head and then put down and pressed down on the chest. The tongue was pulled out of the mouth by using a cloth between the finger and thumb. This method worked for a while, but by and by the woman got bluer and bluer in spite of all I could do. It seemed that our prayers for her recovery were unavailing, but we kept on praying and working. Then I still kept the woman seated, but pushed her body down till her head was down near her feet, thus letting the phlegm that was making the death-rattle run out. She was then raised up to an erect sitting posture. When lowered the air was pressed out of the chest and the raising her up and pulling the arms up opened the chest and allowed a full inspiration. This was kept up at regular intervals and the woman soon turned from blue to red, and by and by began to feel and understand. We gave artificial respiration all night and on into the morning, and finally the woman recovered and helped me to a bowl of congee on my return journey. During the night another case, a man, was brought in and promptly relieved by means of the mustard seed and salt water.

Dr. Cochrane's hospital cost between \$20,000 and \$30,000 and is well and substantially built and well furnished. The lower floors are of cement, the

operating room is up to date and well equipped, especially with sterilizing apparatus. There is an excellent lighting plant of acetylene gas, and the doctor can operate well at night in emergency. Dr. Cochrane is one of the best surgeons in China, and has already removed about 200 stones of the bladder and many other operations. The hospital is the gift of Mr. Lobinsteine, of New York, whose son is a missionary in Hwai Yuen Hien. The first day there was a fine feast for the officials and literati. Dr. W. E. Macklin gave an address showing the idea of the hospital and explaining why Dr. Cochrane made the gift. Li Wie Yuen, the magistrate, made a fitting response. Li is a clean official and is trying to help the people.

Next day there was a feast for scholars and business men, and the third day for native Christians and some others. The chapel or church is a beautiful one and cost over 10,000 taels. It will hold more than the Kuling church or the Union church, Shanghai. There is a large following of native Christians, and it is hoped that in a few years the church will be filled.

From Chu Chow.

The roof of the new hospital is going on just now. It is with great rejoicing that we see the progress of this long-needed building. Only a part is being erected at present, and that with borrowed funds. We are trusting that it won't be long until this much-needed building will be completed. The building as erected will not be adequate for the work at present, and it is rapidly growing.

Land has recently been purchased at Djang Ba Ling for \$50 Spanish. Buildings had been mortgaged before, but last year the mortgage was redeemed and the church there was without a home. The number of Christians and inquirers had grown so that

we purchased land and will build or rather add to the buildings as we have funds.

Mr. Dannenberg recently held a revival meeting in Shi Chia Dzih lasting a week. There are twenty inquirers there now. A short revival was also held in Djou Chia Kan.

From Shanghai.

James Ware.

The work among the women is being cared for by Miss Tonkin, Mrs. Ware, and Mrs. Hunt. They are much encouraged at the attendance at the weekly meetings.

Mr. and Mrs. Ware have been back from furlough two months. They received a royal welcome on their return and are full of enthusiasm as regards the future of the Shanghai work.

Christmas Sunday was a great day in the Shanghai churches. The services were crowded and fifteen persons were baptized, mostly from the Self-supporting church. This little church is bravely overcoming its preliminary difficulties, and is now organized, with a pastor and seven deacons. It meets all of its own financial obligations.

On the 9th of January a great meeting was held in the Chinese Y. M. C. A. to commemorate the final closing of all the opium shops in the settlements. The opium trade is disappearing, but we regret to say that the cigarette business is rapidly taking its place, being vigorously promoted by the Anglo-American and other foreign companies.

Halley's comet is getting nearer and nearer to the earth, and with its approach the dread of the Chinese is increasing, as they believe it to be a harbinger of evil. In order to allay their fears several tracts have been

written, which are being widely distributed by the Tract Societies. They contain charts of the comet's orbit and deal with comets in general. These tracts are being eagerly and gratefully received by the natives.

On the night of the 8th of January Shanghai was waked up with an earthquake. There was a rattling of doors and windows and a moving of things generally, although no harm was done. Shanghai is reckoned to be out of the earthquake zone, and nothing has ever been experienced here but a slight shaking up. But Pekin has been twice destroyed by earthquakes, once in the seventeenth century, when 300,000 people were destroyed, and once again in the eighteenth century, when 180,000 people perished.

The Shanghai Chinese magistrate has recently sentenced a native to 2,000 blows with the bamboo. This was in revenge for foreign interference, or rather because the foreign consuls had protested against the man's illegal arrest. The papers are very indignant with this inhuman official, especially as he has openly ignored the imperial edict, which has abolished this form of torture. Until all this barbarism is done away with, the Chinese cry for ex-territorial privileges will not be heeded by the foreign powers.

The old chapel-keeper at Yangtse-poo is suffering from tuberculosis and has been told by a Chinese physician that he can not recover. He has instructed his wife that when he dies she is to borrow from the church enough money to pay his funeral expenses, which she is to pay back in installments from the wages she would receive as chapel-keeper in his stead. He said his heart was at rest, trusting in the Lord Jesus, and that he felt no fear. He requested her to have

him buried in the little cemetery belonging to the Mission, and to invite no heathen relatives to the funeral. But he is not dead yet, and we are providing him with nourishing food, hoping that the Chinese doctor's judgment may prove false.

Mei Feng.

Mary Kelly.

When I had been in China a short time I remember the Bible woman coming home one day and saying that she had been to the blind woman's home, and that the blind woman was binding her daughter's—little Mei Feng's—feet, and that she had a big stick to help keep the child in submission while she was doing so.

Again I remember the Bible woman telling how Mei Feng went to get the free rice with the mob of beggars and refugees that swarm to get it. The occasion of her remark was that one child had fallen down in the crush and had been trampled to death. The blind woman was baptized not long after and Mei Feng was put into the school. That was ten years ago.

Last week when on an itinerant trip I visited Tswein Dsiao, one of the Chu Chow out-stations, and Mei Feng. She married a Christian physician who lives there. She is as happy as any young wife I ever saw. She has a little son a few months old and is loved by her husband and his parents. She has a girls' day school where she is, teaching the gospel that so transformed her own life, and, with the native pastor's wife, often has meetings for the women, where the same glad news is told.

Nanking.

Nantungchow Notes.

John Johnson.

The missionaries at Nantungchow are living a happy, strenuous life—studying language, buying land, plan-

ning hospital, preaching, teaching school, housekeeping, training servants, etc.

The native workers and most of the members are loyal helpers—searching the Scriptures and growing in grace and knowledge. We found the observance of the Universal Week of Prayer very helpful, broadening our vision of God's grace and the world's need.

The Scriptures are being widely diffused by our two colporteurs—Ling and Poon. Last year more than 17,500 portions were sold by them in this district. Poon will enter our Nanking Bible College next month and promises to become a very useful evangelist.

With joy and gladness we celebrated the Savior's birth. On Christmas eve about 100 members, scholars, and friends sat down to tea, and double that number assembled after, to see the lantern pictures, illustrating Western scenes and Bible themes.

Our boys' school has just closed for Chinese New Year, February 10th. The examinations showed that most of the scholars had made commendable progress. A most important part of the year's curriculum has been the study of Genesis, Luke, and a small catechism of Christian doctrine.

The hospital site we have long desired is at last secured. It is proposed to begin building operations in the fall.

News Items from Wuhu.

The enrollment in the Boys' Day School is most encouraging, having grown from sixteen—the number last year—to forty-six this fall term. The boys gave a splendid program at the Christmas entertainment.

Plans are well under way for a Girls' Day School at the East Gate of the city. This is a very populous district, and no Christian work of any kind is being carried on in it.

The reading-room continues to be a great success, and we are gradually enlarging it. There is a good demand for Christian magazines and up-to-date books.

Several union services for the Chinese have been held in our church during the past few months. As our building is centrally located, many of these meetings come to us.

The Federation Committee made full preparation for the Bible Institute held in Wuhu February 23 to March 9, 1910. It was one of the best institutes ever held in China.

The coming of Misses Dale and Miller means a great deal to our work here. Miss Dale is taking up her work among the women. Miss Miller is beginning her language-study, but is helping out in every way possible.

Miss Dale left on the 18th for a few days' itinerating trip. She will visit our out-station at Wu Wei Cheo.

While in America Miss Dale received \$2,400 in cash and pledges for the library she hopes to open up here. She has brought back with her a fine stereopticon, several hundred slides, and a large collection of pictures to use in her work.

There continues to be a great deal of unrest among the Chinese on account of the rumored partition of China by the Powers.

Lu Chow fu Notes.

This year G. B. Baird will devote most of his time to evangelistic work among the hospital patients. This is a promising field of work. A Chinese evangelist and the medical students will assist him.

Miss Favors has made three trips to San Ho this fall, and is greatly pleased with the prospect of work among the women there. They are very friendly and listen eagerly to the message.

A school will be opened after the Chinese New Year at Liang-yuen, the out-station opened last year by the local church. They have had a Chinese evangelist there for several months. Mr. Baird has charge of this station.

The school at San Ho still prospers. A teacher of Western branches was added to the force this fall. This school has done much to break down the former prejudice in this place. San Ho has been without a resident evangelist of late, but a man will be located there after new year.

We are hoping to make great improvements in the Boys' School in the city this year. The schoolroom is being repaired, and we are expecting to reorganize the school generally and to grade the boys more accurately than has heretofore been done. The teachers are responding most encouragingly to our efforts to improve the school. It is too early yet to know much of what the enrollment will be, as the new year's work begins March 1st, after the Chinese New Year. But there is no reason to think it will be any else than for the past year. The school has just closed for the new year vacation.

There is every prospect for good growth in the Girls' School in Lu Chow fu for next term. We have lately learned that there is a government school for girls in the city, but its reputation is not good, and they have few pupils. We have tried to enforce discipline and make the little girls observe good Chinese custom, and so have made the mothers feel that the girls are safe with us. This will count for much in building up the school.

Mr. Brown's and Mr. Baird's itinerations have as usual been considerably interfered with by unfavorable weather. But before the break in the

weather came they made a very unusual record in traveling 750 English miles, visiting some sixty-five market towns and selling four thousand gospels, five thousand calendars, and seven thousand five hundred tracts. This has covered hardly more than half the territory. They have done this fall's itinerations together. This year their plan has been to get acquainted with and map out their itinerating field so that hereafter they can work it more systematically and economize time by going out separately. But it is impossible for them to work this field in any adequate way with the present force. Is there not at home a modern Paul to hear China's cry and come over and help us?

AFRICA.

"Have You Forgotten Us?"

A. F. Hensey.

Traveling one day in one of those canoes of which you have heard so much in Africa, we came at night to a village on the banks of the river where we had always been wont to stop and preach the gospel. The old chief of the town there had always welcomed the message, and being old and not hearing very well, he had always said to us,

"Now explain it again to me and make it just as simple as you can, so that I shall be able to understand this beautiful new story that you bring to us." But on this particular occasion we were not able to stop, because we had promised to go on to another place and preach that night. And the scene that night is so indelibly impressed upon my memory that I want to bring it



to you. It was just at the time of the setting sun. And I remember looking away towards the bank, where was the village we were passing, and there stood the old chief of the town who so eagerly had welcomed the gospel; there he stood, with the last rays of the sun falling on his whitening hair, and his long, thin finger pointing out towards us, and his voice was carried to us across the waves, as he shouted: "Where are you going? Have you forgotten us?" Two weeks later we came back to his town, but no longer was he there to welcome us. He had passed away to the land beyond. Never again would he hear the sweet story of Christ. He has gone, but his words remain, and they seem to me a perpetual reproach to the whole church. And so the whole African people—the great church at Bolenge and that great church at Longa, which is just going up, the forty-six evangelists supported by the Bolenge church, the twelve by the Longa church—all these come to you with one appeal, "Have you forgotten us?"

Bolenge, Africa.

Notes from Bolenge.

E. R. Moon writes that the first year's service in Africa has been completed. He and Mrs. Moon seem to be in better health, if possible, than when they arrived. They have not yet mastered the language, but the natives tell them they are speaking pretty well for having been there only one year.

"The house that I am now building is progressing very well. The brick work will be completed this week. There are about forty-five thousand brick in it.

"During the past three or four weeks, while Dr. Dye has been away, the medical work has been in my charge. I am not a doctor, but the grandson of a doctor, and have read a good deal in medicine. During Dr. Dye's absence

I have studied almost day and night because I have had some very severe cases to look after. Among others there have been several cases of pneumonia. This is the change of seasons here, and it is nearly always followed by a great deal of pneumonia. The work here is varied, but it is a happy work, for happiness comes from doing what the Lord wants one to do where he wants one to do it. We pray that the remaining two years of our first term may be as happy and even more serviceable than the first one has been."

JAPAN.

A Mission Home Burned.

Edith Parker.

When Mr. and Mrs. McCoy left home on Sunday morning, February 20th, leaving the house and their little son in care of the servants, as they had done thousands of times, little did they think they would return and find their home nothing but a smoldering pile of ashes, with two brick chimneys standing as sentinels, as it were.

Miss Lediard and I were writing "home letters" in my room in the afternoon, and, hearing a noise, looked

out of the window, and, from the smoke, knew there was a fire, so we ran as fast as we could to the McCoy home and found all the upper part of the house in flames. The students from the dormitory of the Boys' School had discovered the fire and were busy carrying out the books from the library and the furniture from the parlor and dining-room. They worked like "troopers" and saved most of the furniture on the first floor, though it was badly damaged. As Mr. and Mrs. Place had gone to church, Miss Lediard and I were the only "foreigners" on the scene, and I never felt so helpless, not knowing the language of the people, and I realized then more than ever before that I was in a heathen land. The fire company came, very late, bearing three white standards, which, we were told, were used to appease the wrath of the "fire god." They were badly blistered, but will be valued as a tattered flag is after going through a hard battle. The firemen had on queer costumes and sang a weird tune while they worked. They drew water from the well, poured it into a large box, and then pumped it into a hose about the size of a small garden hose—but kept the fire from spreading to the other buildings.



OUR TENNOJI CHRISTIAN CHURCH IN OSAKA, JAPAN.

Missionary R. A. McCorkle can be seen to the left in the rear, Mrs. McCorkle in front to the right, and Miss Stella Lewis at the left.

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We had the things that were saved taken to a vacant classroom in the Girls' School, where they remained until the insurance agent could inspect them. When the fire was at its height a policeman came to Miss Lediard and asked, as she thought, if there was a safe in the house, and she told him yes and to please guard it. He returned in a little while with another policeman, who made his question clear, "Was there a picture of the emperor in the house; if so it will have to be reported as lost." The safe is a wreck and many of the things in it were ruined, but the most valuable things came out unharmed.

It is the custom in Japan to feed the firemen, and the kitchens in both schools and in our homes were busy cooking rice, and it was a sight to see them eating the big balls of rice and dried fish—making quite a jollification out of it. "Sake" also made its appearance, as could be seen from the number of drunken men. It is thought the fire started from a stove on the second floor, and the servants were eating their dinner in the back of the house and knew nothing of it. Luckily the house and goods were insured. Every one has been very kind and generous to them, and it has done our hearts good to see the sincere sympathy of the Japanese Christians and friends, and their gifts have been most sensible and practical, ranging from boxes of eggs and fruit to blankets, dress materials, and money. Mr. and Mrs. McCoy are living in our home in the Girls' School, and are the bravest people I ever saw, happy now in their plans to set up housekeeping again.

A Buddhist Funeral and a Memorial Service.

Miss Mayama, one of the Sendai Christians who died last month, was given a Buddhist funeral, as all the rest of the family were Buddhists.

Last Sunday afternoon a memorial service was held at the church for her. Her mother and grandmother, two brothers, and a soldier cousin were at the meeting.

The young people had decorated the church beautifully with evergreens and potted plants. Some of her classmates sang, "Asleep in Jesus," and several other comforting hymns were sung. Mr. Madden and Pastor Kokubun talked. A few days later we visited the mother, and after she had thanked us for many things, she said: "Until I attended that meeting Sunday my heart was full of sorrow and disappointment, but now it is full of hope and joy. But O! I was so unkind to my daughter while she lived! She used to ask me to go to church with her and learn about God, but I always told her I didn't need any more gods. I was too busy to pay any attention to any god, but now, since she is gone, I need just this one God to help me bear my sorrow. What the Christians say about her death is so beautiful; and since I heard Mr. Madden and Mr. Kokubun's talks, I have made up my mind her God shall be my God and I will meet her in heaven."

Now Miss Hisamitsu and Miss Matsumo are going to her home regularly to teach her the Bible. The three younger children are coming to Sunday-school.

PHILIPPINES.

Notes from Laoag.

Dr. W. N. Lemmon writes: "At last I am in Laoag. The long trip is over and I am well and happy. Our arrival was hailed with great delight by our dearly beloved Drs. Pickett. I am delighted with them. They are pure gold, and that of the refined variety. They are initiating me into the work already. Yesterday we had two major operations and one to-day, besides the routine work and church services.

"I touched at Vigan and found Mr. and Mrs. Lord and Miss Siegfried all at work finishing the new chapel, which we dedicated last Lord's Day, January 23d."

Busy and Happy.

Dr. Lemmon reached Manila on the 3d of January. He writes as follows about the first days on the field: "Dr. Pickett and our assistant are very busy. We have between sixty and seventy patients each day, besides visits in the city, preaching and other duties. The day before yesterday we had sixty-nine patients, seven surgical operations, and two other operations that we had to postpone. So you see we do not want for patients and things to keep us busy. These missionaries are the busiest people I ever saw. I thought I was a busy man in Texas, but I can not keep in sight of these men and women. I may say that I never in my life met a set of men and women that are so happy and so busy. The Spirit of God seems to brood over them at all times. No matter how tired they may be, they are never too tired to help some poor native.

Report from Laoag.

C. L. Pickett.

Number of patients treated, 580; number of treatments, 1,106; new patients, 211; visits to the homes of the sick, 50; visits to outside towns, 16; conversions for the month, 16.

There are two outstanding events of the month. One is the dedication of the chapel at Vigan, and the second is the arrival of Dr. Lemmon. The chapel was dedicated on the 23d of January and is a mile-stone in the history of the work at Vigan. Our chapel there is the best Protestant house of worship north of Manila. The walls are of solid brick masonry. The roof is of galvanized iron, and the floor is of tile. The building is as nearly fire-

proof as one can be made here. The attendance at the services was good. At night the Romanists gave the roof a liberal stoning.

INDIA.

A Visit to Hinnai Umri.

Dr. Mary T. McGavran.

Hinnai Umri is a village of one hundred houses, lying in the plain to the northwest of Damoh City, about four and one-half miles away.

One day a man came to the hospital in Damoh, saying his wife had had fever every third day for two years. When asked if she could not come to the hospital to be examined, he said she was too weak to leave her home unless he brought her in a cart. So we decided to go out the next day to see her and also to make a visit to her village.

On arriving at the place, which was a mile and a half further than they said it was, we were told that no such man lived in the village. They seemed to fear some injury. But later, after we had talked half an hour and they found out our reason for coming, they told us where his house was, across a stream. We drove around by the bridge and back to a grove of big mango trees near the houses. A crowd of people followed us, and when we sat down on the ground in the shade of a tree, with our medicines spread around us, and Anugrah's baby kicking out with delight on a piece of cloth spread out between us, there were at least seventy-five people sitting in a half circle about us. They began at once to speak of their woes and some one went to call the woman who was ill. It was not her fever day, so she came, slowly, from a little distance and sat with the others. She did look ill. I can hardly see how one could have fever every third day for two years and yet be able to get about,

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Dr. John Panna and Wife.

This good man is one of our best native workers in India. He is a good physician and a strong preacher.



Dr. John Panna's Children.

His influence is felt throughout a great region of country in Central India.

but they do. One little girl had chills every third day for three years. Her growth was interfered with and she looked dull, but played about on the off-days.

After we had shown our interest in their various complaints and given some simple medicines to the men we told them we would hear about their troubles when the men went away. One man said, "Of course she can't talk to the women with the men about!" So they all took themselves off to another tree and sat in the shade talking to my horseman and examining my ponies and tonga.

Then I told the women I wanted to sing some for them and tell them something. They seemed eager to hear the singing, so, what with various interruptions, we sang and talked to them until one woman in the back row remarked that none of them had eaten yet. It was about 3 o'clock, and no doubt they were hungry, as they usually have their first meal about 12 o'clock. My coming had made them

leave their homes just at meal-time. Several times different women interrupted to say that the evangelist had said just such things when there three weeks before; that he had played something with his hands (accordion) and sang the very songs we did. I was glad to know that they remembered his words.

The village is so near Damoh it should be seriously influenced by the gospel, and yet we are so few and there is so much to do that no one gets out into these places even so near as this village. Miss Stella Franklin was there years ago, but no missionary has been there since, and there are many such places within ten miles of Damoh. Such wonderful opportunities to preach the gospel and no one to do it!

After talking to them until they became restless, we began to give out medicines. We sat on the ground, and each one spoke from the circle or came near and sat down while I made the necessary examinations. They were

really in not much of a hurry and were being amused by the foreign Miss Sahibe as they had not been amused for years. In the tree over our heads were a dozen big monkeys also bursting with curiosity. They ran out on the limbs and looked at us. They came directly over our heads and threw leaves and blossoms down on our heads. One ran along a limb and, springing to the ground some twenty feet away, ran up another tree.

Anugrah's baby was very clean and soft-skinned and clothed. The women remarked on all three points. In the cold weather their babies get such chapped hands and cheeks and they are never clothed and never so very clean. A little baby is usually pretty clean, but never quite so you feel altogether comfortable when you cuddle

it; and I find it somewhat difficult to play with one who slips out of your hands so. Anugrah herself is modest and quiet, and she spoke to them in such an earnest, assured way of the need of all for Christ.

After giving medicine to forty-two people and telling others to come to Damoh for what they needed, we began to pack up. The women left one by one until all were gone. Just as we looked around to see that nothing was left, I noticed one of the monkeys—a huge fellow, as big as a boy of ten—sitting on a stump of a limb about six feet from the ground. The stump was some eighteen inches long. He sat and leaned up against the tree with his hands folded over the end of the limb in such a comfortable way. His tail hung down as straight as a

The Second Generation.



Christian mothers and their little ones at Jubbulpore, India. These women are all wives of young men, who are studying for the ministry at our Bible College at Jubbulpore. These young Christian mothers are also studying, that they may go out as trained Bible women. The second generation of Christian people in heathen lands is always more promising than the first. The direct convert from heathenism does not have the opportunity for training and growth that his child has, reared in a Christian home. The momentum of Christian progress which comes from the second and third generation of Christians is the hope of heathen lands.

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poker, looking much like a broom-handle. He looked almost intelligent enough to be one's relative.

It took us five hours to make the trip. We were very tired when we got home, for we had already had a busy morning at the dispensary, and it is rather trying to keep the attention of a lot of people who would rather ask questions about our person or clothing.

At a first visit like that the women are somewhat shy. They do not speak out freely and are afraid to take the medicine. In villages where I have been more than once they are nice and friendly, sit about us and listen to our good story quietly—take the medicine, too, without fear of being injured.

I have found that many people come from a place I have visited. Dozens may come from Hinnal Umri in the next month and hear the Word again and again—the good Word of life for those who shall “bring the glory and honor of the nations” into the city of our God.

TIBET.

Interesting Experiences—Making a Needle Talk.

Mrs. A. L. Shelton.

The fruits of our little doctor's stay are already coming in. One of the villages, some five or six days from here, through which Mr. Ogden and Dr. Shelton passed while on their month's journey last summer, is now bringing its grain tribute in to the Chinese official, and the men are coming to the



house to see us, how we live, and what queer things we eat and have. They are eager for medicine and med-

ical help, but they don't want any more religion than they already have—dear me, no; they have too much now, such as it is! They cure everything, from a sore toe to a cracked skull, with reading prayers from their sacred books and sprinkling with a spoonful of holy water. The headman of the village came yesterday and announced the fact that he had come to entertain us. So up to the flat roof of the house we went. One of his men had a small violin, upon which he played, and danced at the same time, while four others danced with him. They keep good time, the tunes are not bad, and it was interesting, to say the least of it. To-day the headman came back again and came into the kitchen, where we were having some dinner, and sat down on the floor by us. We offered him some soup and a spoon, but he did n't know what to do with it, and refused it. So we got a Tibetan bowl we had and poured his soup in that, and he managed that very well. When he had finished he licked it clean and wiped it on his sleeve and gave it most courteously to me. I managed to be as serious as he was. He asked Dr. Shelton if he wasn't going to live here all his life and never go away. He wanted him to come visit him again and stay at his house while he looked after the sick. He and Dr. Shelton would sit down on the floor and talk, and, like a child, he would get hold of the doctor's hand and put it against his face. Do you think we could n't evangelize Tibet, at least this corner of it, if we only had the big-trained, big-hearted men of ability we need? I wish you might look in and see our Sunday worship. The Tibetans are growing a bit less afraid. One Sunday Dr. Shelton preaches in Chinese to the Chinese portion of the crowd, while Mr. Ogden goes into another room and sits on the floor with four or five Tibetans. Next time Mr. Ogden takes the Chinese services, and Dr. Shelton

slips away with a few Tibetans and squats on the floor with them, teaching and explaining.

I suppose you people at home who have the real thing do not care much for a phonograph, but the one Dr. Loftis brought with him has been a most gracious treat. He said it was his contribution to the musical part of the mission, and he thought it would attract the natives, and it does. Blessings on the man who gave it to him! It has played some hundreds already, and the men from that distant village heard it and said, "We made a needle talk." Though we feel like crying whenever we hear it, we are using it and doing as we think he would like to have done with it. There is such a magnificent field and such a wondrous work for medical men, both single and married, for evangelists, for translators, in this corner of the earth. To you who love your fellow-men as Abou Ben Adhem, Come! the opportunity waits.

Batang.

Glad Tidings of Great Joy.

James C. Ogden.

We have had some interesting and happy times lately. I began a daily meeting in the chapel December 19th

and continued for ten days; holding services part of the time at night. Dr. Shelton helped what he could. We had a regular Christmas service on that day and fed one hundred poor people at noon. We believe we broke down much prejudice and made friends with numbers of people.

The result of the ten days' meeting seemed to be good, about fifty enrolling themselves as inquirers and promising to learn of Christ and quit their evil practices. Some confessed awful sins, some promised to quit gambling; some, drinking wine; some, opium and other vices. The chapel preaching stopped at the end of the time mentioned above, but the work still goes on. Up to the present time the number has about doubled, and about a dozen families have asked me to institute worship to the true God. They have all expressed an earnest desire to turn their backs on evil and idolatry, and those who had any false gods have torn them down and burned them. Instituting worship to the true God in their homes has been the happiest experience in my life. While these false gods were burning we, on bended knees, worshiped the true God. Surely we can hope that these people, though ignorant and sinful,

Hope on the Roof of the World.



A class of boys at Batang, on the borders of Tibet.

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will be the beginning of the Christian church in Batang, and that we can train their children in our school to know and love Christ. Many of the individuals who attend our place of worship are young men. They may settle here or they may go some place

else, but these families are for the most part stationary, and our influence on them and their children will be more permanent. We may also hope that the seeds of life planted in these young men will spring up and grow in due season.

CHILDREN'S DAY DEPARTMENT.

Plans That Will Help Busy Superintendents.

A TOP-NOTCH PLAN.

The following plan will guarantee the raising of the apportionment. In many cases where it is used the offering goes far beyond the apportionment.

The superintendent announces that on a certain Sunday the classes will make their pledges for Children's Day. The matter is talked over, the teachers interest their classes, and on the Sunday set there is a good-natured rivalry and pride among the classes. A blackboard or big sheet of white paper and black marker are used. The names of the different classes are written down and pledges called for. These are marked opposite the class names. The secretary visited a school in which this was done: There were 150 present at the Sunday-school; \$150 was pledged in five minutes. No class pledged less than \$5, and one class pledged \$8. The primary department pledged \$20. The pupils are all busily at work, and the amount raised will probably exceed the pledges. WHY NOT TRY THIS IN YOUR SCHOOL?

WHAT A DOLLAR WILL DO.

Tell the pupils what a dollar will do. Nothing wins like definiteness. In no place in the world will a dollar go so far and do so much as on the foreign field. Here is what a Children's Day dollar will do:

1. Give to the heathen 200 copies of a gospel.
2. Furnish Christian books for a day school of ten pupils.

3. Sustain a native evangelist for two weeks.

4. Pay the rent of a chapel for two weeks.

5. Give the heathen 2,000 leaf tracts.

6. Support a boy in day school for a month.

7. Support a boy in an orphanage for twenty-four days.

Ask how many will join the One Dollar League or Five Dollar League. Try and get the whole school in line.

SHOW THE BADGE.

Much will be gained by holding up the Centennial badge before the school and talking about it. Tell the pupils that each that gives a dollar or more may have it, and that the first one who raises a dollar may have the one you show them.

LETTERS FROM THE CHILDREN.

Appoint Thursday before Children's Day as letter day, upon which all members of the school are requested to write to people in the local community asking them to come to the Children's Day exercises on the following Sunday. Souvenir postcards, with a missionary picture on them, might be used.

GET THE ADULTS TO LEAD.

Children's Day is the Bible-school Day for Foreign Missions. Every class should have a part. The adult classes should take the lead in giving. It is their privilege and opportunity to do so. We are in the midst of a great Sunday-school revival, and adult classes are growing on every hand. Get these older ones in line. Urge

them to lead the school with a splendid offering for Children's Day. We should go beyond the Sunday-school and reach the parents and friends for world-wide missions on Children's Day.

A Bridge of One Dollar Bills.

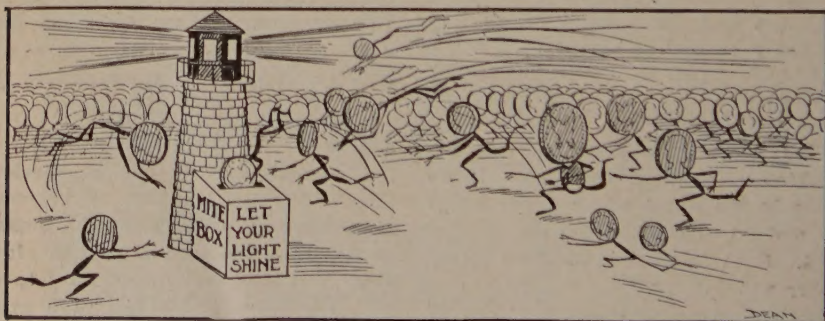
HOW A VILLAGE SUNDAY-SCHOOL
GAVE \$100.

Dear Bro. Corey:

I inclose draft for \$100 Children's Day offering, of which you have already been notified. How did we get it? We planned. Read everything you sent and much more. Appointed committees, who also read and planned. Then we came together for conference. All this was done two months before the day. All this time we were praying for help, for active minds, for willing hearts, for the work, for the society, and for the missionaries, not forgetting those who need the gospel both at home and abroad. Then we pushed the plans, arranged for an all-day service; that is, for a service at the morning hour and then one at evening time. At the Sunday-school hour and each of the other services we took collections, at the first announcing the apportionment, again announcing our aim of \$100, and later announcing amount collected and what was short. This was done again at 11 o'clock; thus we were ready for the final effort in the evening, which com-

pleted our effort, and God gave us the victory. We send you the money with our prayers.

One feature which attracted much attention was a roll of one dollar bills pinned together, just one hundred of them. The string reached from the pulpit to rear of church. Two young men held it up before the audience while the speaker represented America standing by the pulpit, the rear of the church was heathen lands. He had the missionary ready to send, but needed something for him to cross the church on. The money held flat side up was the walk; if the hundred was raised he could get to his destination and carry the gospel. Will you help us buy this roll to send the missionary on? One dollar short, and he will lack just that distance of reaching the other shore; some one else will have to make up the lack. A bill is scarcely seven inches in length—think of it, a soul lost, maybe, for a little seven inches of dollar bill. Thus we urged and talked and illustrated, and the offering came, edging a little closer and a little closer to the other shore; the interest increased as we inched nearer until finally the last bill was added and we had our hundred; he was landed; we felt we had done our very best, and may the God of Abraham, Isaac, and Jacob, the God of the "heathen Chinese" bless it to his glory and the good of us all.



The new Light-house Mite-boxes are very popular. They attract coins from every direction. Start them to work in your Sunday-schools for Children's Day. Even if you can't have the Children's Day exercise use the boxes, and work up a good offering for the great foreign work.